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Article

The Impact of HDA, Experience Quality, and Satisfaction on Behavioral Intention: Empirical Evidence from West Sumatra Province, Indonesia

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Abstract: In this study, we aimed to determine the influence of halal destination attributes (HDAs) on the behavioral intention of Muslim tourists and investigate the mediating effect of experience quality and satisfaction on the relationship between HDAs and the behavioral intention of Muslim tourists. The data were obtained through questionnaires distributed online to Muslim respondents who visited West Sumatra, Indonesia, in the past three years. A total of 200 valid questionnaires were selected for data analysis. The results showed that HDAs have a significant positive effect on experience quality and behavioral intention but showed a significant negative effect on destination satisfaction. Experience quality was found to have a significant positive effect on destination satisfaction but no significant effect on behavioral intention, and destination satisfaction had a significant positive effect on behavioral intention. The findings contribute to the theoretical development of halal tourism destinations and are expected to help halal destination marketers better understand the experiences and behaviors of Muslim tourists.

Keywords: halal destination attributes; experience quality; destination satisfaction; behavioral intention; responsible consumption

1. Introduction

Both practitioners and academic researchers have recently focused their attention on halal-friendly tourism. The term “halal tourism” was first used in tourism destination literature by Battour in Scopus in 2010 [1,2]. Battour et al. [3] described halal tourism as “any tourist product or action that is lawful according to Sharia law to serve the needs of Muslim travellers and accomplish a destination’s Muslim-friendliness”. Halal tourism caters to the demands of Muslim travelers, which may differ from those of tourists who follow a faith other than Islam.

HDAs are products and services needed by Muslim tourists during their tourism journeys [4]. Providing high-quality halal products and services gives a destination that seeks to attract Muslim tourists a competitive advantage [5]. In line with that, Isa et al. [6] stated that by making HDAs suitable for Muslim tourists, halal destinations would become more competitive. Moreover, HDAs can portray a positive image to increase visits from Muslim tourists [7]. Muslim tourists recommend halal destinations and are willing to pay a higher price when there are no other alternatives [8].

Indonesia has enormous potential to develop halal tourism. Indonesia’s population is 87% Muslim, which leads to Muslim-friendly tourism and cultural destinations [9]. The Indonesian halal tourism market increased by 18% in 2018. The number of visits by foreign Muslim tourists to Indonesia’s leading halal tourist destinations reached 2.8 million tourists in 2018, with total foreign exchange earnings of more than three billion USD [10]. However, this number is still lower than that of Malaysia (neighboring country); there were approximately 6.5 million Muslim tourist arrivals in Malaysia in 2018 [11]. The reason is that not all halal destinations in Indonesia have implemented the four aspects set out in the Indonesia Muslim Travel Index (IMTI), namely, accessibility, communication, environment, and tourism services [10]. These problems require halal tourism management/operators in Indonesia to continue maximizing the halal attributes in potential destinations for Muslim visitors.

Of the many halal destinations in Indonesia, West Sumatra Province is one of the national priorities for halal destinations set by the Indonesian Ministry of Tourism and Creative Economy [10]. In addition, West Sumatra also won three awards at the World Halal Tourism Awards 2016 in Abu Dhabi on 7 December 2016, namely, “World’s Best Halal Destination”, “World’s Best Halal Culinary Destination”, and “World’s Best Halal Destination” [12]. West Sumatra also has a solid Islamic culture. It applies the customary philosophy of “basandi syarak, syarak basandi Kitabullah”, which can be translated into “customs based on religion, customs based on the Qur’an”. In West Sumatra Province (Figure 1), various facilities and services are available to suit the needs of Muslim tourists, including halal food and drinks, worship facilities, and hotels and attractions that comply with Islamic teachings. The availability of HDA, nature tourism, and cultural tourism attract domestic and international Muslim tourists to visit West Sumatra [13].



Figure 1. Map of West Sumatra, Indonesia.

According to halal tourism theory introduced by Battour [14], Muslim tourists demand a high-quality tourism product and service that meets their needs while also adhering to their religious beliefs. Therefore, the formation of good halal tourist behaviors through destination satisfaction is critical for the success of the halal tourism industry [15]. Numerous studies have examined the relationship between satisfaction and destination attributes [16], but this relationship has been less explored for specific segments in certain tourism sectors such as halal tourism. Therefore, understanding the relationship between HDAs and Muslim tourist satisfaction in the Indonesian context contributes to the development of halal

tourism theory. Furthermore, it is important to research how travelers (such as Muslims) make decisions so that when a global pandemic (i.e., COVID-19) strikes, travelers will have transparent and trustworthy information to make the best travel decisions while balancing the need for travel [17]. In addition, COVID-19 operating standards require that servicescapes be redesigned to remove or inhibit sensory elements and “change” the tourism experience [18]. Thus, understanding the preferable destination attributes for Muslim tourists and Muslim tourism experience might help halal destination marketers redesign and develop better products and services [19], especially after COVID-19 impacts.

Destination attributes, experience quality, satisfaction, and behavioral intention are the primary keys in the tourism marketing concept [20]. Although many studies have already examined behavioral intention in tourism [21,22], the factors that influence Muslim tourist behavior are mostly unclear [23,24]. Moreover, the complex relationship between quality experience and behavioral intentions in the tourism context has little evidence to support that claim [16,21,25], especially in halal tourism. In addition, Suhartanto et al. [15] claim that the relationship between experience quality and its impact on tourist loyalty is unclear in the halal tourism context and needs more research to extend halal tourism theory. In line with that, further research into the formation of destination loyalty for certain segments in specific tourism industries is recommended by Hussein et al. [26]. Thus, it is essential to study Muslim tourists’ needs, interests, demands, and behavior in developing halal destinations, especially with the increasing competition in the halal tourism industry [27,28].

To address the gaps mentioned above, the objectives of this study were to (1) investigate the influence of HDAs on behavioral intention, and (2) investigate the mediating effect of experience quality and satisfaction on the relationship between HDAs and behavioral intention. This study contributes to the theoretical development of halal tourism theory. Practically, this paper will help halal destination marketers better understand the experiences and behavior of Muslim tourists to develop more competitive destinations according to the needs and expectations of Muslim tourists. In addition, the findings of this study will provide inputs to increase the number of Muslim tourist visits to Indonesia. It is prominent for marketers to manage and maximize HDAs in Indonesia to provide high-quality, satisfying, and good-value experiences for Muslim tourists [29].

2. Theory Development and Hypotheses

2.1. HDAs and Experience Quality

HDAs are the overall services obtained and felt by Muslim tourists during travel following Islamic norms, such as restaurants, hotels, transportation, food, and financial systems [30,31]. The term “halal” in destination attributes refers to the characteristics of destinations that follow Islamic values [32]. HDAs reflect everything that is needed by Muslim tourists [33], such as halal food services, worship facilities, facilities and services that are conducive to Islamic values and lifestyles, the absence of non-halal activities, as well as recreational facilities and other services that are in accordance with sharia values [4]. HDAs have three essential elements that represent sharia values related to tourism activities at a destination, namely, worship facilities, halalness, and Islamic morality [34]. These attributes are in line with the concept of halal tourism, which is the actualization of the Islamic concept, where the values of halal and haram are the main benchmarks for all aspects of tourism, as well as the fulfilment of Muslim tourists’ needs so that they can still carry out their religious obligations while traveling [35,36].

There are 4561 mosques spread across all regencies and cities in West Sumatra Province (Kementerian Agama Republik Indonesia). As for halal culinary facilities, 22 restaurants in West Sumatra are certified halal by the MUI, and there are 57 halal-certified food and beverage outlets and 1300 self-claimed halal restaurants [37]. In addition, there are also 28 sharia concept hotels in West Sumatra. West Sumatra also has several Muslim-friendly tourism attractions consisting of 21 Islamic cultural sites, 67 cultural attractions, and 122

local attractions. In addition, there are 12 shopping centers with proper mosques and prayer rooms [37].

In the tourism context, experience quality is an emotional assessment by tourists concerning their experiences after visiting a destination, including their interactions with the physical environment, service providers, and other tourists [38]. According to Battour et al. [39], what is meant by experience quality is the assessment, feeling, and perception of tourists about their overall travel experience. Meanwhile, Lemke et al. [40] suggested that experience quality is an assessment of the superiority or advantages by tourists from their experience. It is also a psychological effect resulting from the participation of tourists in tourism activities [41]. In addition, it can also be interpreted as a reasonable response of tourists to the social and psychological benefits they want from their experience of visiting a destination [42]. Cong [43] added that experience quality referred to the feelings of tourists and the overall assessment of their travel experience at a destination. Jin Lee and Lee [44] noted the deep involvement of tourists (immersion), surprise, participation, and fun in experience quality. This outcome is because the actual travel experience of tourists in a destination has a vital role in building a positive response from them to that destination [20].

Muslim tourists tend to be interested in visiting destinations that suit their religious needs and demands [33]. Muslim tourists will have a positive impression of their travel experience if the quality and performance of HDAs exceed their needs [45]. In line with that, Ekanayake and Gnanapala [46] suggested that the quality of attractions, service, and infrastructure at a destination (destination attributes) can build the tourist experience. Therefore, destination attributes are an essential factor contributing to tourist experience [47,48] because destination attributes evaluated well by tourists can forge their unforgettable experiences [49].

The contribution of destination attributes in creating experience quality has been widely investigated in the existing literature [20,50,51]. For example, Schlesinger et al. [48] showed that destination attributes positively affected the experience quality of tourists. This result aligned with the research carried out by Moon and Han [20], which found that destination attributes (such as accessibility and physiography) positively affected the experience quality of tourists. Thus, HDAs relevant to Muslim tourists' needs and desires might provide positive experience quality. Moreover, HDAs might significantly regulate the perception of Muslim tourists about their experience in a halal destination [47]. Based on the aforementioned discussion, the following hypothesis is developed as shown in Figure 2.

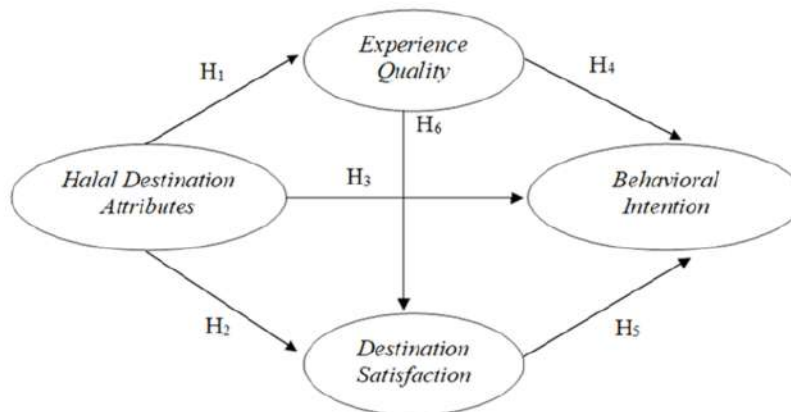


Figure 2. Conceptual model.

Hypothesis 1 (H1). HDAs have a significant positive effect on experience quality.

2.2. HDAs and Destination Satisfaction

From a tourists' perspective, satisfaction can be defined as the pleasure experienced, felt, expected, or needed by tourists related to a product, service, and place [52]. At the same time, destination satisfaction comprises tourists' assessment of the quality of a particular destination and its achievements in meeting their needs and expectations [53]. It can also be defined as evaluating tourists for their emotional or affective responses to the utility of products and services in travel destinations [54]. In addition, Antón et al. [55] suggested that destination satisfaction was an accumulated evaluation of a destination's various components and features.

Tourist destination satisfaction as a whole is governed by a series of perceptions based on tourists' experience with destination attributes [56]. Shaykh-Baygloo [57] stated that satisfaction would be achieved when tourists' expectations about the overall destination attributes were entirely fulfilled. Establishing destination satisfaction is vital because satisfied tourists are more likely to contribute to loyalty [16]. Hence, they will repeat the visit in the future [58]. Moreover, destination satisfaction also influences the number of tourist visits [8].

Several destination attributes have been found as antecedents of destination satisfaction [46,59]. From an Islamic perspective, the availability of HDAs might be used to satisfy Muslim tourists at a destination [3,60,61]. Noviyani and Ratnasari [62] also showed that HDAs have a significant positive effect on destination satisfaction. Furthermore, destination satisfaction might be achieved by the availability of Islamic attributes at a destination [52]. Therefore, a good evaluation from Muslim tourists regarding HDAs will create satisfaction with the destinations they visit. In line with that, Hassan [63] suggested that HDAs, such as prayer facilities, Muslim-friendly tour packages, related sites, halal food, and overall morality, could affect the satisfaction of Muslim tourists.

Destination satisfaction will be achieved when tourists' expectations about overall destination attributes are completely fulfilled [57]. In addition, destination attributes, such as natural beauty, local history and culture, friendliness, safety, and overall quality of facilities (i.e., restaurants, accommodation, shopping centers), are considered motivators for tourists to obtain satisfaction [64]. From the point of view of Muslim travelers, Muslims travel to achieve specific physical, social, and spiritual objectives. Therefore, HDAs can provide more value to travelers through the experiences of halal travel [8]. If Muslim tourists have a positive perception of HDA, they will feel satisfied with the destinations they visit [5]. Based on the aforementioned discussion, the following hypothesis is developed, as shown in Figure 2.

Hypothesis 2 (H2). *HDAs have a significant positive effect on destination satisfaction.*

2.3. HDAs and Behavioral Intention

Ekanayake and Granapala [46] suggested that behavioral intention is the extent to which tourists have consciously formulated a plan to carry out or not to carry out some predetermined future behavior. Ratnasari et al. [65] claimed that behavioral intention is the possibility of tourists revisiting a destination at another time, saying positive things, and recommending it to others. In addition, behavioral intention is related to individual efforts in achieving goals, which can predict tourist behavior [66]. According to Ratnasari et al. [65], behavioral intention results from the satisfaction process felt by tourists with products and services offered by providers at a destination. Therefore, behavioral intention is influenced by the level of satisfaction felt by tourists, which can then trigger the desire to take positive actions.

Conversely, dissatisfaction felt by tourists will negatively influence their behavioral intention [67]. Creating a positive behavioral intention from tourists will provide many benefits to a destination, including an increase in the number of tourist visits [8]. This behavioral intention of Muslim tourists is important in halal destination management activities in Indonesia because it will impact the number of Muslim tourist visits [8].

The attributes of a halal destination have a significant positive impact on the tourists' emotional value, which will affect the intention to revisit [68]. According to Ratnasari et al. [8], tourists who have knowledge or beliefs about perceptual images (attractions, basic amenities, cultural sites, connectivity and tourism substructure, environment, and economic factors) and affective images (enthusiasm and pleasurable) show loyalty by performing certain behaviors, such as returning at a later date, saying positive things, and recommending a place to others. HDAs will regulate the experience of visiting Muslim tourists; then, the experience can strongly affect the attitudes favored by tourists, which will lead to behavioral intentions [69].

Eusébio and Vieira [70] argued that the better a tourist's evaluation of the destination attributes is, the higher the probability of future visits and positive recommendations. Furthermore, these destination attributes form the antecedents of tourist satisfaction and behavioral intention [46,59]. If Muslim tourists positively perceived HDAs, they are willing to revisit the destination and recommend it to others [6]. Better HDAs provide mental satisfaction and tourist loyalty to the destinations [71]. Based on the aforementioned discussion, the following hypothesis is developed, as shown in Figure 2:

Hypothesis 3 (H3). *HDAs have a significant positive effect on behavioral intention.*

2.4. Experience Quality and Behavioral Intention

Tourists' experience in a destination becomes a compelling driver for their behavior in the future [49,72]. In other words, Muslim tourists who have good experiences during their visit to specific halal destinations will have a positive impression about their travel experience and make return visits to the same destination [45]. In addition, Muslim tourists who feel happy and satisfied with their travel experience are more likely to recommend the destination to others [49].

Furthermore, positive experience quality will result in experience satisfaction, leading to behavioral intention [41]. Good experience quality will give a positive impression for tourists and have a significant influence on their behavioral intention [55,73]. Experience quality, when evaluated highly by Muslim tourists, can significantly influence tourist satisfaction and behavioral intention [55,72]. Muslim tourists who have positive experience quality with HDAs will perceive destination satisfaction based on the availability of those attributes that meet their needs and expectations [59], leading to favorable behavioral intentions [39]. Based on the aforementioned discussion, the following hypothesis is developed, as shown in Figure 2.

Hypothesis 4 (H4). *Experience quality has a significant positive effect on behavioral intention.*

2.5. Destination Satisfaction and Behavioral Intention

Destination satisfaction has been considered a measure of success for stakeholders in halal destinations. Concerning tourism, destination satisfaction refers to the pleasure felt by tourists after visiting specific destinations [8]. Consequently, these tourists will enjoy greater satisfaction and show behavioral intention to revisit [74]. Wu and Li [75] claimed that satisfaction is an antecedent of behavioral intention. In this case, satisfaction can affect the behavioral intention of Muslim tourists, depending on how much satisfaction has been felt by the tourists [8]. A higher level of satisfaction will result in favorable behavioral intentions related to repeat visits and recommending the experience to others [41,65]. It can also encourage word-of-mouth promotion and publicity from Muslim tourists who have visited the halal destination [69]. Based on the aforementioned discussion, the following hypothesis is developed, as shown in Figure 2.

Hypothesis 5 (H5). *Destination satisfaction has a significant positive effect on behavioral intention.*

2.6. Experience Quality and Destination Satisfaction

Experience quality reflects tourists' affective responses regarding their psychological outcomes concerning tourism activities [42]. It can also be understood as a basic concept of service satisfaction because it evaluates the tourist experience after consumption [41]. Experience quality has been considered a precursor or antecedent of satisfaction [75]. Conceptually, satisfaction is a reaction from experienced consumers and experienced services [76]. The concept shows that destination satisfaction can be determined by the level of tourist experience [77]. Destination satisfaction is an emotional response influenced by cognitive responses, such as service quality and experience quality [78].

Muslim tourists who have positive experience quality will be satisfied with their experience at a halal destination (destination satisfaction). On the other hand, tourists whose experiences are below their previous expectations will be dissatisfied [79]. This result was demonstrated in the research carried out by Xu and Chan [73], which revealed a positive relationship between travel experience and satisfaction. In line with that, Chua et al. [80] provided empirical evidence that experience quality significantly affected satisfaction.

Meanwhile, according to Moon and Han [20], destination satisfaction results from tourists' perceptions of memorable and relaxing experiences when they are far from their daily lives. The experiences that are considered pleasant by Muslim tourists will strengthen their positive evaluation of a halal destination, resulting in destination satisfaction. Based on the aforementioned discussion, the following hypothesis is developed, as shown in Figure 2.

Hypothesis 6 (H6). *Experience quality has a significant positive effect on destination satisfaction.*

3. Methodology

In this study, we employed a quantitative approach. The data sources used comprised the respondents' answers from questionnaires distributed online because of large-scale social restrictions in 2020 due to the COVID-19 pandemic. Researchers targeted respondents who visited West Sumatra from 2018 to 2020 to obtain the latest data from them. The questionnaires were distributed online from November to December 2020. Researchers were assisted in reaching the respondents by travel vloggers and nature photographers in Indonesia. Researchers also distributed the questionnaire link on social media platforms such as Instagram. Only 245 of the 389 questionnaires obtained fulfilled the study's eligibility requirements. After data cleaning, 200 questionnaires were usable. All respondents were from Indonesia.

The respondents' statements on the questionnaire were measured by using five-point Likert scales, with strongly disagree (1), disagree (2), neutral (3), agree (4), and strongly agree (5). Table 1 shows the sources of measurement items. HDA consisted of 24 items under four categories: attractions, accessibility, amenities, and ancillary services [50,81,82]. Experience quality measurements consisted of 14 items [50,81]. Experience quality was extracted under four categories: hedonics, peace of mind, involvement, and recognition. Destination satisfaction consisted of five items [39,52,59]. Behavioral intention consisted of three items [65,74].

There were four screening questions on the questionnaire to identify tourists who fit the criteria of this study: (1) "Are you a Muslim or a Non-Muslim?", (2) "Have you ever visited West Sumatra from 2018 to 2020?", (3) "How many times have you visited West Sumatra?", and (4) "Which destinations have you visited in West Sumatra?". An open-ended question was added at the end of the questionnaire allowing the tourists to describe their visit to West Sumatra as Muslim-friendly destination in a few words (maximum 3 lines).

Table 1. Measurement items and sources.

Variable	Number of Items	Source
HDA	24	C.F. Lee [81], Schlesinger et al. [50], and Sucipto and Andayani [82]
Experience quality	14	Schlesinger et al. [50] and Moon and Han [83]
Destination satisfaction	5	Wu et al. [41], Al-Ansi and Han [54], and Eid and El-Gohary [61]
Behavioral intention	3	Pestana et al. [74] and Ratnasari et al. [65].

The sampling technique was based on non-probability sampling by not providing equal opportunities for each member of the population to be selected as samples [84]. Furthermore, the sampling method was carried out using a purposive sampling technique, based on criteria determined in the screening questions and the respondent being at least 17 years old. A total of 200 questionnaires met the minimum number of samples required for the Structural Equation Modeling (SEM) method [85].

We applied SEM as the tool of analysis by following two steps: measurement model followed by structure model. On the basis of the correlation coefficient matrix of each measurement item, confirmatory factor analysis (CFA) was performed for the first step of the measurement model. Furthermore, the assessment was based on a number of criteria values derived from the goodness of fit index (GOFI) after data processing. The goodness of fit test evaluates the accuracy dimensions and indicators for measuring the construct. The convergent validity is evaluated by observing the value of the loading factor, which describes how much the dimensions and indicators relate to each construct. The convergent validity is also examined by the Average Variance Extracted (AVE) value, which describes the variance or diversity of dimensions and indicators that each construct can have. The convergent validity is established if the AVE for each construct accounts for 0.50 or more [86]. After performing the measurement model in step one, the structural model is investigated in the second step with the AMOS 22.0 software tool to test the hypotheses.

4. Findings

4.1. Respondent Demographics

The findings on the respondents' demographics are shown in Table 2. There were more female respondents (55%) than male respondents (45%). The sample was dominated by respondents aged 17 to 21, accounting for 64.9% of the total. This could be related to the fact that the data were gathered online, as young people are quite engaged on social media. Only 1.3% of respondents were over the age of 36. The respondents aged 22–26 years old accounted for 27.6%, followed by those aged 27–31 years at 4.5% and 32–36 years at 1.7%. The majority of the respondents were unemployed (68.8%), followed by private employees (13.9%), entrepreneurs (8.6%), housewives (5.5%), and government employees (3.2%). Very few respondents (less than 5%) answered the open-ended question; therefore, we decided not to consider it for further analysis.

Table 2. Respondent demographics.

Demographic	Category	Number	Percentage (%)
Gender	Male	90	45%
	Female	110	55%
Age	17–21	130	64.9%
	22–26	55	27.6%
	27–31	9	4.5%
	32–36	3	1.7%
	>36	3	1.3%
Occupation	Unemployed	138	68.8%
	Government Employee	6	3.2%
	Private Employee	28	13.9%
	Entrepreneur	17	8.6%
	Housewife	11	5.5%

4.2. Measurement Model Assessment

In this test, an evaluation regarding the suitability of the model with the data was carried out. The evaluation was based on several criteria values from the goodness of fit index (GOFI) resulting from the data processing. The AMOS SEM output measurement model framework is displayed in Figure 3.

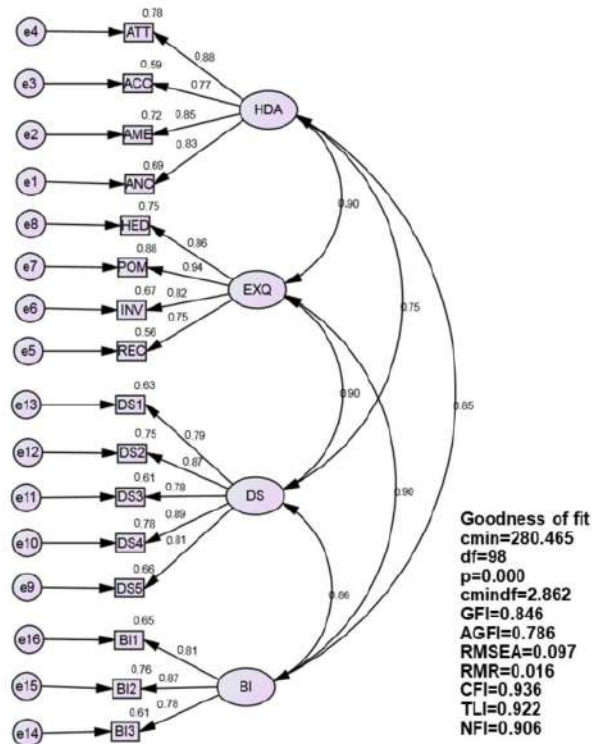


Figure 3. Path chart of measurement model.

It can be seen in Figure 3 that $\chi^2 = 280.465$ and $df = 98$, with a significance level of 0.000. This shows that the significance level was less than 0.05, so the model was declared to not be in accordance with the data from the sample. Meanwhile, several criteria from the absolute fit index, such as GFI = 0.846 and RMSEA = 0.097, did not meet the recommended values, as GFI should be ≥ 0.90 and RMSEA should be ≤ 0.08 . However, the value of RMR = 0.016 met the recommended value, ≤ 0.05 . Other criteria from the incremental index (incremental fit), such as AGFI = 0.786, did not meet the recommended value, which should be ≥ 0.90 . However, the CFI value (0.936), TLI value (0.922), and NFI value (0.906) met the recommended value, which should be ≥ 0.90 .

The evaluation of the goodness of fit test is based on several criteria values from the goodness of fit index (GOFI) generated from the data processing. According to Stone [87], even if the majority of the pattern coefficients are non-significant or weak, a fit index may appear to indicate a good data-model fit, and the researcher can then ignore the exact fit test and rely on the CFI to prove that the model is fit. It was concluded that based on the results of the goodness of fit index (GOFI) criteria (see Figure 3), four criteria met the goodness of fit value, namely, RMR, CFI, TLI, and NFI. Thus, the existing measurement model fits and explains the data obtained in this study.

Based on Figure 3 and Table 3, all dimensions and indicators had loading factor values greater than 0.50. This outcome indicates that the dimensions and indicators met the convergent validity, which meant they were accurate/valid in measuring each construct and had a good relationship. The AVE value of each variable in this study was greater than 0.50. These results indicate a good measure of convergent validity and also denote that the average construct explained more than half of the variance in dimensions and indicators. Moreover, these results prove that all dimensions and indicators had a low error rate. The composite reliability value generated by each construct in this study was greater than 0.70. These results mean that the dimensions and indicators were reliable and consistent in measuring the construct.

Table 3. Loading factor, composite reliability, and AVE values.

Variable	Dimension/Indicator	Loading Factor Value	Composite Reliability Value	AVE Value
HDA	Attractions	0.881	0.902	0.697
	Accessibility	0.770		
	Amenities	0.850		
	Ancillary services	0.834		
Experience Quality (EXQ)	Hedonics	0.865	0.909	0.716
	Peace of mind	0.940		
	Involvement	0.821		
	Recognition	0.747		
Destination Satisfaction (DS)	Muslim tourists find all destinations in West Sumatra pleasant	0.793	0.916	0.687
	Muslim tourists enjoy their holiday activities in West Sumatra	0.867		
	Muslim tourists feel satisfied during their trip to West Sumatra	0.781		
	Muslim tourists assess that West Sumatra can fulfil what they need	0.886		
	Traveling to West Sumatra exceeds the expectations of Muslim tourists	0.812		
Behavioral Intention (BI)	Muslim tourists will say positive things about tourist destinations in West Sumatra	0.804	0.861	0.673
	Muslim tourists will recommend tourist destinations in West Sumatra to others, such as friends, family, and people they know	0.872		
	Muslim tourists want to travel back to West Sumatra in the future	0.783		

4.3. Structural Model Results

The structural model suitability test was conducted to determine the fitness of the structural model in this study. This test referred to the model framework built in this study and the goodness of fit index (GOFI) criteria value generated from the data processing. The structural model framework resulting from the AMOS SEM output is displayed in Figure 4.

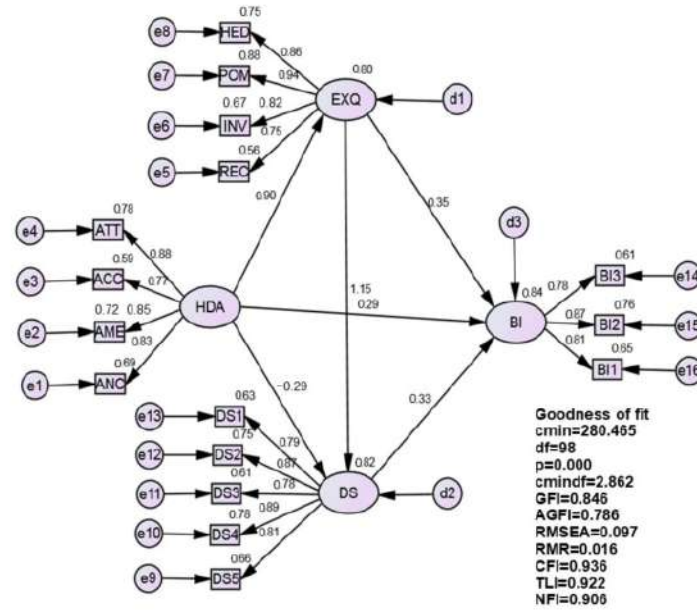


Figure 4. Structural model path diagram.

The path diagram displays several criteria values from the goodness of fit index (GOFI), which was also used to evaluate the overall suitability of the model (goodness of fit), as summarized in Table 4.

Table 4. The goodness of fit test.

Criteria	Cut off Value	Analysis Result	Model Evaluation
χ^2 (Chi-Square)	≤ 122.108	280.465	Bad Fit
Significance probability (p)	≥ 0.05	0.000	
DF	> 0	98	Over Identified
CMIN/DF	≤ 2.00	2.862	Marginal Fit
GFI	≥ 0.90	0.846	Marginal Fit
AGFI	≥ 0.90	0.786	Marginal Fit
RMSEA	≤ 0.08	0.097	Marginal Fit
RMR	≤ 0.05	0.016	Good Fit
CFI	≥ 0.90	0.936	Good Fit
TLI	≥ 0.90	0.922	Good Fit
NFI	≥ 0.90	0.906	Good Fit

Most of the GOFI criteria in this study did not meet the cut-off value (see Table 4). However, four criteria met the cut-off value and showed a good fit value: RMR, CFI, TLI, and NFI. Although there were only four GOFI criteria that met the cut-off value, the overall model was presumed to be acceptable.

4.4. Hypothesis Testing

Hypothesis testing was carried out using the *t*-value with a significance level of 0.05. The *t*-value in the AMOS 22.00 program is the critical ratio (CR) value. If the value of CR is ≥ 1.967 or the probability value (*p*) is ≤ 0.05 , then H0 is rejected (the research hypothesis is accepted). Table 5 displays the results of the hypothesis test.

Table 5. Hypothesis test.

Influences			CR	<i>p</i>	Hypothesis
HDA	→	Experience Quality	11.062	***	Supported
HDA	→	Destination Satisfaction	−2.005	0.045	Supported
HDA	→	Behavioral Intention	1.989	0.047	Supported
Experience Quality	→	Behavioral Intention	1.495	0.135	Not Supported
Destination Satisfaction	→	Behavioral Intention	2.355	0.019	Supported
Experience Quality	→	Destination Satisfaction	6.894	***	Supported

Note: ***, $p < 0.01$.

Table 5 shows that the hypothesis testing revealed that HDAs have a substantial and positive effect on experience quality. The resulting CR value at 11.062 was positive and higher than 1.967. In contrast, the *** sign on the *p*-value showed a significant result. Thus, H1 in this study was accepted. HDAs have a negative and significant effect on destination satisfaction because the resulting CR value at −2.005 was negative and higher than 1.967. Meanwhile, the resulting *p*-value at 0.045 was lower than 0.05. Thus, H2 was accepted.

HDAs positively and significantly affect behavioral intention because the resulting CR value at 1.989 was positive and higher than 1.967. In contrast, the resulting *p*-value at 0.047 was smaller than 0.05. Thus, H3 was accepted. Experience quality had no significant effect on behavioral intention because the resulting CR value at 1.495 was positive but lower than 1.967. Meanwhile, the resulting *p*-value at 0.135 was higher than 0.05. Thus, H4 was not accepted.

Destination satisfaction had a positive and significant effect on behavioral intention because the resulting CR value at 2.355 was positive and higher than 1.967. In contrast, the resulting *p*-value at 0.019 was smaller than 0.05. Thus, H5 was accepted. Experience quality had a positive and significant effect on destination satisfaction because the resulting CR value at 6.894 was positive and higher than 1.967. Meanwhile, the *** sign on the *p*-value showed a significant result. Thus, H6 was accepted.

Table 6 shows the results of the significant mediation test. The influence of experience quality on behavioral intention through destination satisfaction was significant. In contrast, the other mediation tests were not significant.

Table 6. Mediating test.

Influences	Sobel <i>t</i> Test	Sig.
HDA → Experience Quality → Behavioral Intention	1.48	0.138
HDA → Destination Satisfaction → Behavioral Intention	1.52	0.128
Experience Quality → Destination Satisfaction → Behavioral Intention	2.22	0.027

The coefficient of determination test (adjusted R^2) was used to determine the percentage of the total proportion of variation in the endogenous variables explained by the exogenous variables. The obtained values of adjusted R^2 are shown in Table 7.

Table 7. Adjusted R^2 values.

Endogenous Variables	Adjusted R^2
Experience Quality	0.804
Destination Satisfaction	0.820
Behavioral Intention	0.844

As shown in Table 7, experience quality has an R^2 value of 0.804. This result indicates that HDAs explain the experience quality variable by 80%, while other variables outside the study explain the other 20%. Meanwhile, destination satisfaction had an R^2 value of 0.820. This result means that HDAs and experience quality variables explain the destination satisfaction variable by 82%. In comparison, the other 18% is explained by other variables outside the study. On the other hand, behavioral intention had an R^2 value of 0.844, indicating that HDAs, experience quality, and destination satisfaction explained the behavioral intention variable by 84%. In comparison, the other 16% was explained by other variables outside the study.

5. Discussion

5.1. The Influence of HDAs on Experience Quality

The findings reveal that HDAs positively and significantly affect experience quality because the t -value (11.062) was greater than 1.64, and the p -value was significant. This finding is in line with the previous study by Schlesinger et al. [50], which stated a direct positive influence of destination attributes and experience quality. The better the HDAs provided by West Sumatra, the better the experience quality perceived by Muslim tourists. Ekanayake and Gnanapala [46] also supported that the quality of the attractions, services, and infrastructure (destination attributes) could build the experience quality of tourists. Muslim tourists will give a positive impression about their travel experience at a destination if the quality of HDAs exceeds their needs [45].

Some respondents stated that they could easily access various Muslim-friendly HDAs in West Sumatra based on open-ended questions. The availability of these attributes, which are the primary needs for Muslim tourists, such as halal culinary, worship facilities, sharia tourist destinations, Islamic culture, environmental cleanliness, safety, and the friendliness of the local community, made them feel comfortable and happy while they were in West Sumatra. In addition, these attributes built positive experience quality for Muslim tourists. Respondents who had positive consumption or beneficial experiences with halal products and services in West Sumatra responded more positively [8].

Due to COVID-19, experts are emphasizing the necessity for travel businesses to make organizational changes to adapt to changing scenarios and support health measures that will lower the amount of risk that tourists feel, as one of the industry-specific steps to restart tourism enterprises (rearrangement of spaces, safety protocols, flexibility) [17]. For example, many businesses look for accredited hygiene certifications. Restaurants, hotels, and airports are all working to make their operations as contact-free as possible, with self-service kiosks, in-room technology for entertainment and electronic shopping (for example, virtual reality for virtual visits to museums, attractions, and destinations, movies), robots (for receptionists, museum guides, and food delivery), websites, and customer chat boxes with artificial intelligence for communication and services, and digital payments [18]. Furthermore, the tourism industry does not only need to adapt but also to transform to become more resilient against the possible evolution of COVID-19 variants and future pandemics [88]. In line with that, tourism operators might redesign HDAs to support the relationship between HDAs and experience quality. Destination marketers and developers

might think about new AI-enabled technologies that improve Muslim-friendly tourism experience and be ready for potential pandemics [7].

5.2. The Influence of HDAs on Destination Satisfaction

The hypothesis testing on the effect of HDAs on destination satisfaction showed a significant negative effect. This outcome was evidenced by the t -value of -2.005 and p -value of 0.045 . These results contradict the previous research of Moon and Han [20], which confirmed that there was a significant positive influence of destination attributes on tourist satisfaction. In actual conditions, the higher the destination attributes provided by a destination, the higher the satisfaction felt by tourists [89]. However, the present study revealed different results.

The more excessive HDAs provided by West Sumatra, the lower the destination satisfaction felt by Muslim tourists. This results from respondents who felt that most of HDAs in West Sumatra were satisfactory, so there was no need for additional attributes considered excessive or not crucial for Muslim tourists. For example, excessive attributes include adding decorations, designs, or paintings that do not follow Islamic teachings and providing entertainment venues that adapt Western styles, such as nightclubs. Thus, these excessive attributes might reduce religious values and eliminate the authenticity of West Sumatra. The attributes provided should remain friendly to Muslim tourists and not violate Islamic rules.

5.3. The Influence of HDAs on Behavioral Intention

The results revealed a significant positive influence of HDAs on behavioral intention, supported by the t -value of 1.989 and p -value of 0.047 . These results align with Eusébio and Vieira [70], who stated that the better the evaluation of tourists on destination attributes, the higher the probability of future visits and positive recommendations. Furthermore, tourists who positively perceived destination attributes would also spread positive word-of-mouth promotion of the destination to others [90]. Thus, the better the HDAs provided by West Sumatra, the higher the behavioral intention of Muslim tourists. The overall HDAs in West Sumatra will regulate the experience of visiting Muslim tourists. This experience will substantially affect the attitudes favored by tourists, which will lead to behavioral intention [69]. This behavioral intention concerns Muslim tourists' actions in the future [66].

According to respondents' statements, West Sumatra promotes the beauty of its natural destinations and has halal-focused destination attributes to attract Muslim tourists. The attributes include restaurants that provide a variety of halal cuisine with delicious flavors, as it is directly made by Minang people who uphold Islamic values. So, many Muslim tourists are curious and want to try it. In addition, West Sumatra also has many unique and worthy mosques to be used as places of worship, so Muslim tourists do not face any difficulty when they want to pray. Some inns in West Sumatra are also perceived as friendly for Muslim tourists with facilities that do not violate Islamic values. The respondents also stated that West Sumatra contains many fascinating historical destinations. Most of them were unable to visit all of these attractive tourist destinations, so they indicated that they wanted to return in the future to explore West Sumatra further.

5.4. The Influence of Experience Quality on Behavioral Intention

In the current study, the effect of experience quality on behavioral intention was not supported because the t -value of 1.495 was less than 1.64 , and the p -value of 0.135 was not significant. Moon and Han [20] and Jin et al. [44] suggested that the quality of experience does not directly affect behavioral intentions. This is in line with Wu and Li [75], who argue that the quality of experience must create satisfaction to influence behavioral intentions. This is also supported by Wu et al. [41], who indicated that the quality of experience is not directly related to behavioral intentions.

The absence of any significant influence of experience quality on the behavioral intention of Muslim tourists was because the respondents did not depend only on experience

quality in determining their behavior in the future but also on the satisfaction of their travel experience while visiting West Sumatra. Thus, the level of experience quality might not affect the behavioral intention of Muslim tourists.

5.5. The Influence of Destination Satisfaction on Behavioral Intention

Testing the hypothesis of the effect of destination satisfaction on behavioral intention revealed a significant positive influence. This outcome was evidenced by the t -value of 2.355 and the p -value of 0.019. This finding was in line with the research conducted by Wu et al. [41] and Xiao et al. [91], which found a significant positive effect of the level of satisfaction on behavioral intention. Ratnasari et al. [10] argued that the higher the level of tourist satisfaction, the more favorable behavioral intentions would result from tourists. This favorable behavioral intention relates to repeat visits, recommendations to others, and word-of-mouth promotion of the destination.

On average, respondents felt destination satisfaction during their trips to West Sumatra. They indicated that traveling to West Sumatra with friends and family was great fun and suited their needs. Furthermore, respondents experienced many exciting things during their travel, such as the beautiful natural scenery that made them feel at home while in West Sumatra. Other than that, the customs in West Sumatra, which are strongly influenced by Islamic values, were considered very suitable for Muslim tourists. Respondents also had easy access to conduct their worship activities in West Sumatra since many mosques in each region maintain the Islamic nuances of West Sumatra. Respondents also stated that it was easy to reach touristic destinations in West Sumatra because of the excellent road access to these attractions. In addition, the fees charged at each destination were not high so that tourists could enjoy a pleasant vacation there. According to the study results, 141 respondents had traveled to West Sumatra more than three times.

Muslim tourists who felt happy after traveling to West Sumatra may have obtained greater satisfaction and shown behavioral intention to return there [72]. Additionally, Muslim tourists also indicated that they would recommend tourist destinations in West Sumatra to others, including giving positive reviews of these destinations [73].

5.6. The Influence of Experience Quality on Destination Satisfaction

The hypothesis testing of the effect of experience quality on destination satisfaction resulted in a significant positive effect, proven by the t -value of 6.894 and the significant p -value. This finding was supported by the research conducted by Chua et al. [82], which revealed that experience quality significantly affected satisfaction. In addition, Wu et al. [39] suggested that the experience quality felt by tourists influences tourist satisfaction with a destination. This outcome shows that destination satisfaction can be determined by the experience quality of tourists [77]. Thus, the higher the experience quality of Muslim tourists in West Sumatra, the higher the destination satisfaction with West Sumatra.

Destination satisfaction results from tourists' perceptions of memorable and relaxing experiences away from their daily lives [20]. Most of the respondents described their experiences in West Sumatra as very pleasant, helping them relieve the stress of their daily activities and finding a new relaxing atmosphere. They thought that West Sumatra had a very comfortable, clean, cool, and beautiful atmosphere. In West Sumatra, they enjoyed the wonderful nature that can remind them of the greatness of Allah's creation. Moreover, there were many exciting and interesting stories that respondents had from each of their trips in West Sumatra related to services in West Sumatra, which are considered very suitable for their needs as Muslims. This outcome was the reason why respondents were satisfied with West Sumatra.

Travelers whose experiences are consistent with or higher than their previous expectations will feel satisfied. On the contrary, tourists whose experiences are below previous expectations will feel dissatisfied [79]. Thus, Muslim-friendly service providers in West Sumatra must improve the quality of their services that lead to the involvement and rela-

relationship of Muslim tourists with them [8], since satisfaction is a reaction from experienced consumers and experienced services [76].

6. Conclusions and Implications

The findings of this study have contributed theoretically to explaining the relationships among HDAs, experience quality, behavioral intention, and destination satisfaction. According to the findings, HDAs have a favorable and substantial effect on experience quality and behavioral intention but a significant negative effect on destination satisfaction. Meanwhile, the quality of the experience was found to have a favorable and significant impact on destination satisfaction but no impact on behavioral intention. Lastly, destination satisfaction showed a significant positive effect on behavioral intention. Therefore, the current study's findings contribute to the theoretical development of halal tourism theory in different aspects: (1) understanding the relationship between HDAs and Muslim visitor satisfaction in the context of Indonesia; (2) understanding the factors that influence the creation of good halal tourist behavior; (3) providing empirical evidence to support the complex relationship between experience quality and behavioral intentions in the travel sector, especially in halal tourism; and (4) understanding Muslim tourists' needs, interests, demands, and behavior, especially given the growing competition in the halal tourism business.

Practically, the study findings can help halal destination marketers better understand the experience and behavior of Muslim tourists and develop a better destination marketing strategy according to the needs and expectations of Muslim tourists. Furthermore, the experience quality of Muslim tourists still needs to be improved, which means that the existence of HDAs that can create high-quality and good-value experiences for Muslim tourists is required. The feasibility of a halal destination is measured by its facilities and its cleanliness. The cleanliness of every tourist area and public facilities must be adequately maintained so that Muslim tourists will feel comfortable and avoid najis (impurity).

There were some limitations in this study. First, this research only examined HDAs in general. Moreover, the respondents used were limited to Muslim tourists with different purposes, not only those traveling for tourism but also those who have other travel purposes and visited some touristic destinations. Future research should explore the HDAs further by using other variables and dimensions that more specifically affect tourists' satisfaction and behavioral intention. Future research could also add the perceptions of non-Muslim respondents to ensure the success of halal tourism because currently, halal tourism products are focused not only on Muslim tourists but also on non-Muslim tourists.

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